

A NEW  
Historical CATECHISM;

Containing witty ANSWERS

To several QUESTIONS, of many wonderful  
Matters in ANCIENT HISTORY.

1. Shewing the light of the heathen world. 2. The confession and decease of Oracles. 3. The miracles that happened at our Saviour's birth. 4. The usurpation of Herod to the kingdom of Judea. 5. The many great and cruel murders committed by him; together with the manner and number of children slain in Bethlehem, by his order. 6. An account of his miserable death, with the miserable deaths of his successors. 7. The death of Herodias, and her dancing daughter. 8. The death of Pontius Pilate, and Nero the Roman emperor. 9. The destruction of Jerusalem, with the number of those that died in the siege; as likewise the number of them that were sent to Rome to be put to death as the emperor pleased for his own diversion. 10. Josephus and the Roman account of our Saviour. 11. The remarkable life and death of Simon Magnus. 12. A remarkable history of the Great Mogul and a divining ape; with a wonderful apparition that happened at Mahomet's tomb. 13. A full and particular account of the wise men of the east, who came to visit our Saviour at his nativity. 14. A beautiful description of the building of the tower of Babel. 15. Also several questions about Sodom and Gomorrah.



A NEW

## Historical Catechism, &c.

**I** PERCEIVE you have had an opportunity of reading ancient Histories.

**Q** Give an account if the Heathen world had any glimmering light of a Redeemer, as was given to Abraham and his offspring.

**A.** As history shews, they had a very clear light, for Adam (who had conversed with God and his angels) lived above 240 years after Methusalem was born, and Methusalem lived about 100 after Noah was born, and Noah lived about 60 years after Abraham was born, who might converse together, and in the days of Abriham lived Zoroastes, who was a Heathen or Gentile, yet a very learned man, and might converse with Abraham and Noah, and others of the most ancient fathers; for the Romans had their learning from the Egyptians, and the Egyptians from

the Chaldeans, as the Jews from Moses, and Moles from the Patriarchs.

*Q. In what age of the world did Job live?*

*A.* Job lived in the second age of the world and was in the days of Abraham, Zoroastes, and as history relates, was a famous instance of patience, holiness, and virtue.

*Q. But does history relate of no prophets, that were amongst the Heathen or Gentile world, that did prophecy of a Redeemer that was among the Jews?*

*A.* Yes; there is evident intimation in the writings of Zoroastes, concerning the Son of God, and Hermes Trifonegustus, who was his scholar, had manifest understanding of the second person of the trinity, and calls him the first begotten Son of God, his only Son, his eternal immutable; and after him Orpheus, Hesiod, and the Platonists, who were Grecians, writ to the same purpose; and besides those there arose ten women, who having the spirit of prophecy, and were called Sybils, uttered many speeches concerning Christ, of his birth and life of his miracles, death, sufferings and resurrection, which they spoke in more plain terms than those of the Jews, but they understood them not.

*Q. Had not the Heathen world many oracles that spoke and told them events that were to happen?*

*A.* The Priest of Apollo, enquiring of his oracle concerning God, and the true religion, had his answer in Greek, "O thou unhappy priest why dost thou ask me of God, who is father of

ll things: That most renowned king, and his dear only son, and the spirit that containeth all, will shortly compel me to leave this habitation, and to utter no more oracles," &c.

*Q. What answer had Augustus Caesar, when he went to enquire of the oracle of Apollo, at Delphos, who should be his successor, and what should happen after his death?*

*A.* The oracle was long silent, and the emperor continued to offer many sacrifices. At length Apollo, as if enforced, said, "An Hebrew child, which ruleth over all Gods, commands me to leave this habitation, and to return forthwith to Hell."

*Q. Were not there many remarkable prodigies that happened about the time and birth of our Saviour?*

*A.* Yes: It is recorded by Eusebius and others, that at his birth a fountain of pure oil broke forth at a publick inn at Rome, and ran freely all day, and at noon in a fair day, a circle was seen about the sun as resplendent as the sun itself; and Comester in his scholastic history, affirms, that on the day of Christ's birth, a temple at Rome, dedicated to the Goddess Pax, fell to the ground, which was told by the oracle Apollo, that it should continue till a virgin shall bring forth a child, which they judged impossible, and that it should stand for ever. And likewise Lucas, searching in the ancient chronicles of the history of Spain, found there recorded, that the same night wherein our Saviour was born, there appeared in Spain at night a cloud



with so great a light, that it seemed like mid-day.

*Q. Were not remarkable prodigies, which then happened, applied by some learned persons to Augustus Cæsar, who then reigned prosperously?*

A. They were so, as Josephus testifies, but the more divinely inspired interpreted it to signify him, whom Isaiah prophesied should have the government upon his shoulders, even the Saviour of the world.

*Q. Did not the senate of Rome offer to bestow the title of our Lord upon Augustus Cæsar?*

A. Octavius Cæsar, surnamed Augustus, after five civil wars, wherein he was engaged, with many other troubles and much bloodshed, was advanced to the imperial throne, and that liberty, peace, and security was then established; the senate offered to crown him with the title of Prince of Peace, which honour some write he denied, and unknowingly said, that a greater Lord than he was to come into the world, to whom that title more justly belonged.

*Q. Was not Josephus living in our Saviour's days?*

A. He was not born in our Saviour's days, but five years after Christ's passion, and was 35 years old at the time of the destruction of Jerusalem.

*Q. Was Herod of the seed of blood royal of the tribe of Judah?*

A. Herod was a man of Idumea, and being rich, politic and ambitious, and very comely, every way so qualified for a courtier, that Hircanius, king of Judea, of the house of David, gave to him his daughter in marriage, and made

him governor in Galilee; and when Hircanus was taken prisoner by the Parthians, and carried into that country, Herod flew to Rome, and there, by the favour of Mark Anthony, obtained the kingdom of Judea: Then he caused all the blood-royal to be put to death, as likewise his wife Mariamne, with forty of the principal men of Judea, and all the Sanhedrim of seventy-two senators, that ruled the people; and burnt all the chronicles and genealogies of all the Kings and Princes of Judea, causing Nicholas Cata-scenes to draw out his pedigree, and to affirm, that he descended from the ancient kings of that country. Yet when all this was done, Jesus, of the same house and line of David, was born in Bethlehem, and then was exactly fulfill'd the prophecy of old Jacob, That the sceptre, &c.

*Q. Were there not several impostors that took the advantage, and declared themselves to be Christ?*

*A.* As all the traditions of the ancient Jews pointed at the coming of the Messiah in the reign of Augustus, and all the people had such hopes of him, several impostors took upon them that they were Christ, and led away much people; as Judas, Galchius (and another Judas) both lewd fellows; as Antiochus a shepherd, and two others called Theudas and Egyptas; but above all others was Barcozhama, who was for above thirty years together received by the Rabbies for the Messiah; but seeing that he was not able to deliver them from their subjection to the Romans, at last killed him; as likewise Simon Magus, that he might not seem inferior to our Saviour,

attended that he was born of a virgin, as Christ was.

*Q. What is reported concerning the wise men of the East, who were directed by the star, and came to worship Christ?*

A. It is reported that these wise men were little kings, or pretty lords of particular places, such as those of whom Joshua slew thirty in one battle. Epiphanius is of opinion, that they came to Jerusalem two years after Christ's nativity, and that they came to Bethlehem thirteen after his birth, which the church calls epiphany, on the twelfth day, or the death of three kings.

*Q. How came those wise men in the east to understand that the star which then appeared to them, denoted the birth of the king of the Jews, or the Saviour of the world?*

A. St. Basil supposed they were great astrologers and learned men, who by magic art, (much practised in those countries) and seeing the power of their Gods and oracles daily decayed, and it is possible might hear of the prophecy, so commonly spoken of in the East, that out of Judea should come the ruler of the world; and likewise might have amongst them the ancient prophecy of old Balaam, that there should arise a star out of Jacob, &c. from Moses, the time being about fifteen hundred years.

*Q. What was the intent of Herod for killing the Children of Bethlehem, and what number were there slain?*

A. Herod, having obtained the kingdom by subtilty, hearing of this new king, feared he

should be dethroned, and resolved upon his death; but after long expecting the return of the wise men in vain, imagining they had mocked him, entered into a strange passion, and gave orders for killing all the children in Bethlehem and the borders thereof which he thought were about his age, to the number of fourteen thousand; and also sent a messenger of death thrice towards John the son of Zachariah, who was now in the second year of his age; but his mother's early care of him saved his life, by sending him into desert places. Yet amongst this great slaughter, he who alone was aimed at in it, was the only child that escaped.

*Q. What remarkable sign was left on the murder of Zachariah?*

*A.* Tertullian who wrote in defence of the Christian religion against the Heathens, reports, that the blood of Zachariah so besmeared the stones of the pavement on which he was murdered, that no art or industry could wash the tincture out; as if God would upbraid the irreligion and cruelty of the Jews, with a perpetual character of their guilt set before their eyes indelibly, in exacting all the blood of righteous persons, from Abel to Zachariah.

*Q. Did the oracles then cease after the coming of our Saviour?*

*A.* Our blessed Lord likewise shewed his omnipotency, in silencing all the Heathen oracles at his birth, of which the Pagan authors took great notice; and it is related that the oracle of Apollo was often heard to complain of the He-

brew child that was born, and to cry, " Woe is me, lament with me, for the hour of giving answers to them who address to my altars is now taken from me."

*Q. What became of Herod, after persecuting Christ in his infancy, and slaying the children of Bethlehem?*

*A.* He wore out his miserable life, and was in continual fear of his own wife and sons, whom after he had cruelly murdered, he fell into grief and desperation: and by reason of a loathsome disease (of which he died) attempted to stab himself, but was prevented by the standers by.

*Q. Do you remember what became of Archelaus his eldest son, who was a terror to Joseph when he returned from Egypt?*

*A.* He being left king by his father Herod, yet Augustus would not confirm the succession; but instead of king made him governor only of the fourth part of his dominions; and afterward' seizing on all his estate, he was banished into France, where he died miserably.

*Q. What became of Herod Antipas, brother to Archelaus, who put John Baptist to death, and scoffed at our Saviour when he was brought before him?*

*A.* Herod with his concubine, before our Saviour's passion, were both despised by the Emperor Cæsar, upon accusation of Agrippa, his nearest kinsman, and contumeliously banished into France, and afterwards into the desert places



of Spain, where they wandered about in great misery, and abandoned of all men, ended their wretched lives.

*Q. What became of Herodias her dancing daughter, who required John Baptist's head?*

*A.* It is reported, she being forced to pass over a frozen river, the ice broke, and her head was cut off thereby, without hurting the body, to the admiration of all the spectators.

*Q. What became of Herod Agrippa, who accused Herod the Petrarch, or Governor of Galilee?*

*A.* He having slain James, and imprisoned Peter, was in a public assembly of the princes and nobles at Cæsarea, struck from heaven with a most horrible disease, whereby his body was putrified, and he was eaten with worms.

*Q. What account can you give me of what became of Pontius Pilate, who pronounced sentence against our Saviour?*

*A.* He falling into disgrace in Judea, went home into Italy, and there being neglected, and discountenanced by the Emperor, he fell into desperation, and killed himself with his own hands.

*Q. Who was he that would be worshipped as God?*

*A.* Caligula, who was the contempt of all divine power; would be worshipped as God, and was murdered by his own kindred.

*Q. Who was the first Emperor that persecuted the Christians, and what became of him?*

*A.* Nero was the first that persecuted them; and after he had put to death Peter and Paul,

the apostles, at Rome, and murdered his own mother, brother, wife, and Seneca, his master, was so abhorred of all, that the Senate condemned him to be put into the pillory, and to be whipped to death; which to avoid he slew himself, complaining that he had neither friend nor foe to dispatch him. The like tragical death had all the Emperors, from Tiberius to Constantine the Great, the latter of whom established the Christian religion, and died peaceably in his bed. For three hundred years before, few or none escaped divine vengeance, whose miserable deaths a noble Christian, above a thousand years ago, wrote, to shew that they fell by the power of Jesus: besides, Julian, the apostate, and Valens, an Arian heretic, were made instances of divine justice, for their detestable enormities.

*Q What befel the Jews, for crucifying the Saviour of the world?*

*A.* The Jewish historian relates such intolerable calamities and miseries that befel them soon after our Saviour's ascension, as can hardly be imagined: first by Pilate, their governor, and then by Protornis, under Caligula, and several others afterwards, which made them at length rebel against the Romans, and hastened their utter ruin and extirpation by Titus Vespasian, with the burning of the temple and the destruction of Jerusalem; eleven hundred thousand being slain in the siege, and seventy thousand taken prisoners, who were either put to death, carried in triumph to Rome, or sold for slaves in all parts of the world.

*Q. What time is it said that this universal destruction of the Jews happened?*

*A.* It is very remarkable, that their utter destruction came upon them just forty years after our Saviour's death, namely, at the feast of the Passover, when the whole nation, out of all countries and tribes, were assembled together, and that by the hands of the Roman Cæsar, for whom they rejected Christ, saying, "We have no king but Cæsar." And as they apprehended Christ on Mount Olivet, Titus planted his first battery for their destruction on that Mount; and as they led Christ from Caiphas to Pilate, so they were haled up and down from John to Simon, and scourged and tormented before their tribunal seat. Again, as Jesus was scoffed at, beaten, and villainously treated by the soldiers in Pilate's palace, so were the Jewish noblemen and governors abused, beaten, and crucified by the same soldiers. Josephus affirms, that 500 of them suffered this opprobrious death in one day; insomuch, that the place they died in would hardly contain so many crosses, nor could they scarce find crosses to execute them upon.

*Q. What became of those sixty thousand, which Titus sent as a present to his father Vespasian at Rome?*

*A.* They were nearly all put to death for the Emperor's pleasure; and Josephus says, he saw with his own eyes fifteen hundred murdered in one day, by combats among themselves, and fifteen with wild beasts, for the Emperor's diver-

sion ; and others were made bonafires of in time of triumph ; and others condemned to the quarry, to dig and hew stones all their lives.

*Q. Was this of Titus the utter and total ruin of the Jews ?*

*A.* After Titus, Adrian destroyed an innumerable multitude, and sent his lieutenant Severus to extinguish the whole race of them, who ruined ninety-eight towns and villages, and slew five hundred and eighty in one day ; he rased the walls and ancient buildings of Jerusalem, so that one stone was not left upon another, and changed the name of it unto Eliah, after that of his master Elias Adriana, and made a law, that it should be death for any Jewish slave ever to return thither, or so much as to look from any high place towards that country again.

*Q. But there were many of the Jews converted, and become Christians in Jerusalem, did these suffer in the destruction of Jerusalem ?*

*A.* There were many that had embraced the doctrine of the Apostles, and belived in Christ in and about Jerusalem ; but Lactantius relates, that after they had put to death the James's, and banished both Peter and Paul, and others, that Christ, who has always a care over his own, appeared to Peter and Paul at Rome, before their martyrdom, and declared, that within three or four days after their death, he would take revenge on the Jews, by the utter destruction of Jerusalem, and that generation ; which he says they revealed to the christians in Judea ; whereupon Eusebius saith, they departed from Jerusa-

Jerusalem, not long before the siege began, to a town called Pella, beyond the Jordan, to which Jesus had directed them, it being under the government of Agrippa, who being in amity with the Romans, would be safe.

*Q. Who was the Emperor that embraced the Christian Faith, and proclaimed liberty unto them?*

*A.* Constantine the Great was the first that established the Christian religion, and died peaceably in his bed, but for 300 years before, few or none escaped divine Justice.

*Q. Which was the first Heathen country that embraced the Christian religion?*

*A.* Of all other nations in the world, none earlier embraced the Christian religion with more readiness than the Egyptians, demolishing their idolatrous images before any other Heathen nation, and giving example to others to do the same: so they were the first who, after the coming of Christ, returned to the worship of the true God.

*Q. Do you mind the apology that Tertullian wrote to the Heathen Emperor, in defence of the Christian Religion, in the time of the fourth persecution?*

*A.* In a few years Christianity was spread so over all the world, that the Roman Emperors began to dread the effect, and their adversaries represented them as traitors and enemies to government. Tertullian argues with the Emperor thus: "If we were enemies to the state, you might then go and seek new cities and countries to govern, since you would have more adver-



ries than loyal subjects in your empire. We have filled your cities, your towns, your provinces, your castles, your fortresses, your camps, your tents, your palaces, your senates, your market-places, and your islands, only we have left your idolatrous temples to yourselves, all the place being full of Christians. If we were enemies, what dangerous rebellious might we have made, (though our numbers be but small, in comparison of the rest of your people) since we so little value our lives, that we suffer ourselves daily to be slain by your hands. This, says he, is your safety, that notwithstanding your unjust persecution of us, we are loyal, patient, and obedient; and that the Christian religion obliges us rather to be killed than kill."

*Q What was the encouragement Cyrus, the Persian Emperor caused to be proclaimed, for men who would insist in his service?*

*A.* His proclamation was, that whoever would be his soldiers; if he be a footman, said he, I will make him an horseman; if an horseman, I will make him ride in a chariot; if he be a farmer, I will make him a gentleman; if he possess a cottage, I will bestow on him a village; if he has a village, I will give him a city; if he be lord of a city, I will make him governor of a province; and for gold and silver, I will pour it out on him by weight and measure, and not by tale. This was the pompous edict of Cyrus to gain followers, for the prosecuting his designs.

*Q Was Christ's proposals after the manner of Cyrus, to such as would serve under his banner?*

*A.* No; but contrariwise, his sermons were, Repent, for the kingdom of heaven is at hand. In this world you shall have trouble, you shall be as sheep among wolves, they shall deliver you up to the councils, and scourge you in the synagogues: ye shall be brought before governors and kings, and shall be hated of all men for my name's sake; and if any man be my disciple, let him deny himself, and take up his cross and follow me. Whosoever shall save his life for my sake shall lose it; and finally, he says, If any man come to me, and hate not his father and mother, wife and children, his brethren and sisters, yea his own life also, he cannot be my disciple.

*Q.* His encouragement being so contrary to the natural affections of men, did he get many followers?

*A.* Though Christ's discouraging doctrines were so contrary to man's natural and sensual appetite, yet he gained more hearts in forty years, than ever any monarch in the world, by proposing the greatest profits and advantages to their subjects.

*Q.* Did Christ leave any writing to his followers, as other law-givers did?

*A.* Our Saviour left nothing written by himself, but passed out of this world in innocency and silence, without any ostentation of his own actions, that the prophecy of Ezekiel might be fulfilled, "There should be four undeceivable witnesses, which day and night should, without

ceasing, preach, extol, and magnify their Lord and Master."

*Q. What account does Josephus, the Jewish historian, give of our blessed Saviour?*

*A.* Josephus writes thus: " In these times lived Jesus, a very wise man, if it be lawful to call him a man, because in truth he did very marvellous things, and was master and teacher of them that loved him, and sought after the truth. The Jews and Gentiles followed him in great numbers, though he was afterwards accused, yet he was not forsaken of those that followed him; and three days after his death he appeared unto them, according as the prophets had prophesied of him. And now even in our days, the doctrine and the name of Christians continue, and is spread over all the world.

*\* Q. What is further related of the death of Christ, besides what we find in the holy scriptures?*

*A.* In the 34th year of our blessed Saviour's life, he was crucified by the wicked Jews, which produced prodigious effects, attested as well by Heathens as Christians. At his death there was great darkness in the day time, from three o'clock, at which time our Saviour gave up the ghost, till six; and yet there was no eclipse of the sun, it being then full moon, so that it was only in the power of God, who deprived the sun of its light for that space of time. And Dionysius being that day at Athens, and knowing by the course of the Heavens, that this eclipse must be unnatural, cried out, " Either the world must be at an end,

on the God of nature suffers! And the wise men of Athens, being astonished at this prodigy, ordered an altar to be built, and dedicated it to the unknown God; for which St. Paul reprov'd them, relating that Jesus Christ, the Redeemer of the world, who had suffered death by the Jews, was the unknown God, whereby he converted many to the Christian faith.

*Q. What account do the Romans give of Christ?*

*A.* In the reign of Tiberius Cæsar, Lentulus, the Roman governor of Judea, wrote the following letter to the senate. " There appeared in these our days a man of great virtue, called Jesus Christ; who is yet living amongst us, and of the people accepted as a prophet, but his own disciples call him the son of God. He raiseth the dead, and cureth all manner of diseases: A man tall, and comely of stature, with a very reverend countenance, such as the beholders may both fear and love: His hair of the colour of the chesnut full ripe, and plain down to his ears, but from thence downwards more orient of colour, waving down his shoulders. In the midst of his head goeth a seam or partition of his hair, after the manner of the Nazarites; his forehead very plain and smooth; his face without spot or wrinkle, beautified with a comely red; his nose and mouth so formed that nothing can reprehend; his beard somewhat thick, agreeable to the hair of his head, not of any length, but forked in the midst; of an innocent look, his eyes being grey, clear and quick. In reprov'ing he is severe, in admonish-

ing, courteous and friendly; pleasant in speech, mixed with gravity. It cannot be remembered that any have seen him laugh, but many have observed him to weep. In proportion of body well shaped, his hands and arms very delectable to behold. In speaking temperate, modest, and wise: A man for his singular beauty Excelling the children of men.

*Q. Did not the many miracles performed by the apostles, convince all, that they were done by the power of God?*

*A. No; for there were several calumniated them, as if they were done by magic art and the power of the devil; as Julian, Nero, Simon Magus, and others alledged; who, emulating the miracles of the Apostles, studied the vain science, in order to imitate them therein.*

*Q. Do you know what became of this Simon Magus?*

*A. This Simon Magus, by his subtle cheats and diabolical devices, got into high esteem with Nero, so that the emperor made him his greatest favourite, and the rest of the people accounted him a god. The apostle Peter being come to Rome, was grieved to find the people imposed upon by this forcerer, and resolved to unmask the tricks and delusions of this vile impostor, when fit occasion presented itself, as is recorded by Hegesippus. There died at this time, saith he, a young gentleman near of kin to the emperor, for the raising of whom to life there was a great contest between Peter and the magicians. The latter challenged the apostle to perform the*



same, who, being strong in faith, readily accepted thereof; and when Magus and the devil were both baffled, not being able to do this great miracle, Peter, by the power of God, restored the person to life. The people being enraged to see how the forcerer had imposed upon them, were ready to have stoned him to death, had not the apostle's charity and generosity rescued him: Yet this had so little influence upon him, that a while after he had the presumption or folly to enter upon another bold undertaking, which was to fly up into heaven; but his artificial wings, or his two invisible devils, as it is said, failing him, he fell to the ground with such broken bones and bruises, as quickly put an end to his life.

*Q. Was there ever an attempt made to rebuild the temple of Jerusalem?*

*A.* Yes; Julian the apostate, emperor of Rome, who was once a Christian, but afterwards returned to idolatry, resolved to rebuild the same in despite of Christ, that this prophecy might not prove true, "That one stone should not be left upon another:" But when the workmen were laying the foundation, a dreadful earthquake happened, and fire issuing out of the earth, destroyed all the men and dispersed the stones, so that there was not one stone but what was separated from another.

*Q. What happened at their laying the foundation?*

*A.* There was a stone which slipped from its place, and discovered the mouth of a cave cut

in the rock; but the overseers of the work not being able to see the bottom of it, let down a labourer by a rope, and being come to the bottom, he was up to the ankles in water, and found the place four-square; and laying his hand on a little pillar above the water, he met with a book wrapped up in a clean linen cloth. Being drawn up, the spectators were amazed it should be so fresh, lying in such a dark hole. The book being opened, surprized both the Jews and the Greeks that were present, they finding in the beginning of it these words, written in capital letters; **IN THE BEGINNING WAS THE WORD, AND THE WORD WAS WITH GOD, AND THE WORD WAS GOD.** And indeed, saith the historian, that Scripture did manifestly contain all the gospel which the beloved disciple St. John had declared.

*Q. Is there not an admirable story in the East Indies?*

*A.* Yes; it happened some years before Sir Thomas Rowe was Ambassador from King James I. to the Great Mogul's Court, that a juggler, of Bengal, brought an ape before the Mogul, that did strange feats. The King, to try his skill, plucked a ring off his finger, and gave it to one of his boys to hide, which he presently discovered. At last this fancy came into his head: "There are many disputes, said he, concerning the true Prophet that should come into the world. We are for Mahomet; the Persians magnify Martis Alley; the Hindons, or Heathens, extol Araman, Ram, and others; the Jews are for

Moses, and the Christians for Christ; adding several others to the number of twelve, whose names he caused to be writ on twelve scrolls, and put into a bason. This done, the ape put his paw among them, and pulled out the name of Christ. He then caused the names to be writ a second time, in other scrolls, and the ape pulled out the name of Christ as before. Upon this one of the Mogul's favourites said it was an imposture of the Christians, and desired a third trial, with only eleven names, reserving that of Christ in his hand. The ape, searching as before, pulled out his empty paw; whereupon the Mogul was told, that possibly the thing was not there. The ape was bid to search for it, who bringing out these eleven names, one after another, with seeming indignation, rent them all to pieces, and catching the favourite by the hand, where the name of Christ was concealed, opened it, and held it up to the Mogul, without tearing the same. Upon which the Mogul gave his keeper a pension, calling him the divining ape. The truth whereof, says Mr. Terry, Chaplain to Sir Thomas Rowe, was confirmed by several persons of different religions.

*Q. Is there not a strange relation of an apparition that appeared at Mahomet's tomb?*

*A.* Mr. Knowles, in his history of the Turks, affirms, as a certain truth, that in 1620 a surprising vision was seen at Medina, in Arabia, where Mahomet lies buried, which continued twenty days, terrifying the whole country. On September the 20th, in that year, a great tem-

pest of wind, rain, and thunder happened about midnight, but when the sky became clear, the people might plainly read in it, in Arabian characters, these words: "Oh! why will ye believe in lies." And between two or three in the morning, appeared a woman clothed in white, seeming to be encompassed with the sun; having a cheerful countenance, with a book in her hand; over against her were several armies of Turks, Persians, Arabians, and other Mahometans in battle array, ready to fight with her; but she keeping her station, only opened the book; at which the armies fled, and presently all the lamps about Mahomet's tomb went out: for when the vision vanished, an hour before sun rising, a murmuring wind was heard, to which they imputed the extinguishing of the lamps.

*Q. What event happened thereupon?*

*A.* The ancient pilgrims of Mahomet's race were much amazed to understand the meaning of it, when one of the priests made this oration: The world never had but three true religions, every one of which had a prophet: First, God chose the Jews, and did wonders for them in Egypt, and brought them thence by their prophet Moses, and prescribed them a law wherein he would have maintained them, if they had not been obstinate and rebellious, in falling to idolatry, whereupon he gave them over, and dispersed them upon the face of the earth. Then presently after God sent a new prophet, who taught the Christian religion: This good man the Jews condemned and crucified, for a seducer of the

people; not being moved with the piety of his life, his great miracles, nor his doctrine; yet at his death a few fishermen so moved the hearts of the people, that the monarchs of the world bowed down to his very title, and yielded to the command of his ministers. But in process of time they grew as corrupt as the Jews, the church being disjoined with the names Eastern and Western, committed idolatry again, by setting up images, with many idle ceremonies, and corrupting their lives, so that God was weary of them and forsook them. Yet God is still the governor of the world, and hath himself raised up another prophet and people, even our Mahomet, giving him our nation; so that no doubt we shall be happy for ever, if we can but serve this God aright, and take warning from the fall of others: But alas! I tremble to speak it, we have erred in every point, and wilfully broke our first institution; so that God has manifested his wrath by eminent signs and tokens, keeping our prophet from us, who prefixed a time to return with all happiness to his people; so that there are forty years past by our account. And doubtless this the strange and fearful vision, is a presage of some great troubles and alterations; for either the opening of the book in the woman's hand doth foretel our falling off from the first of our laws, whereat the armed men depart, as confounded with the guilt of their own consciences; or else it signifies some other book wherein we have not yet read, against which no power can prevail. So that I fear our religion would be proved cor-



rupt; and our prophet Mahomet an impostor, and this Christ whom they talk of shall shine like the sun, and set up his name everlastingly.

*Q. What became of this notable Priest?*

*A.* The company that heard him charged him with blasphemy, and he was put to death. This relation was confirmed by Ilass Choir, a converted Turk, who came to London in 1630. and added, that the Grand Signior commanded none to speak of it, upon pain of death.

*Q. What apple or fruit was that which Adam eat in Paradise, and brought sin and death upon him and his posterity?*

*A.* It is uncertain, for the holy scripture mentions it not: the authors vary in their opinions; some say it is a Persian apple, growing where Paradise was situated; but the most likely is what the Romans believe, which is a Musk Apple, and wherever it is cut a crucifix appears in it.

*Q. What battle was that which was fought, where none escaped?*

*A.* The Red Sea, where Pharoah and his whole Host were drowned.

*Q. What accounts do the ancients give of Babel?*

*A.* It was the famous structure after Noah's flood: for Nimrod persuaded the people to build a large and fine edifice, to resist the fury of a second deluge; but this council was not generally received by Heber's family, who opposed such a presumptuous attempt. However they began to raise the tower of Babel 461 paces from the ground, its circumference being agreeable. The passage up was winding and broad, there being

not only room for horses, carts, &c. but lodgings for man and beast, with grass and corn fields. And wonderful it was to consider, that eight persons only came out of Noah's ark, and the building was carried on by 500,000 men; the foundation being nine miles round. But God, by the confusion of tongues, put a stop to their works, one not being able to understand another; which is thus wittily expressed by the poet:

Bring me a trowel, quoth one, quickly, quick,  
One brings up a hammer; hew this brick  
Another bids, and then they cleave a tree;  
Make fast this rope, and then they let it flee.  
One calls for planks, the other mortar lacks;  
They give the first a stone, the last an ax.  
One would have nails, and him a spade they give;  
Another asks a saw, and gets a sieve.  
Thus crossly cross'd they call'd and rail'd in vain,  
What one hath made, the other spoils again:  
This made them leave their work, and like mad  
fools, Scatter their stuff, and tumble down their tools.

*Q. What country is reported to be the most desolate and solitary in all the world?*

*A.* The land about Sodom and Gomorrah, where there were thirteen cities built on a fruitful soil, a pleasant paradise; but they sinned greatly, wherefore God rained brimstone and fire from Heaven, which destroyed their whole land, leaving not one stone upon another to shew their former glory; there remaining a

sulphurous smell, that stifles the birds, beasts, and fishes. There are apples of a beautiful colour, but within are full of sulphurous ashes.

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A brief ACCOUNT of the SEVEN WONDERS of the WORLD.

**T**HOUGH the Pagans were grossly ignorant of the most important truths, with respect to God and Religion; yet the virtuosi of this, and the preceding ages, have been forced to acknowledge, that their tastes were elegant, sublime, and well formed, with respect to works of sculpture, statuary and architecture. As a proof of this, in behalf of the ancients, it is only requisite we should take a cursory view of those noble and magnificent productions of Art, commonly called THE SEVEN WONDERS OF THE WORLD.

The Temple of EPHEBUS.

**T**HE first of these Seven Wonders was the Temple of Ephesus, founded by Ctesiphon, consecrated to Diana, and (according to the conjectures of natural philosophers) situated in a marshy soil, for no other reason than that it might not be exposed to the violent shocks of earthquakes and volcanos. This noble structure, which was 425 feet long, and 220 feet broad, had not its bulk alone to raise it above the most stately monuments of art, since it was

adorned with 127 lofty and well proportioned pillars of Parian marble, each of which had an opulent monarch for its erector and finisher: And so high did the spirit of emulation run in this point, that each succeeding potentate endeavoured to outstrip his predecessor in the richness, grandeur, and magnificence of his respective pillar. As it is impossible for a modern to form a just and adequate idea of such a stupendous piece of art, 'tis sufficient to inform him, that the rearing the temple of Ephesus employed several thousands of the finest workmen in the age for 200 years: But as no building is proof against the shocks of time, and the injuries of the weather, so the temple of Ephesus falling into decay, was, by the command of Alexander the Great, rebuilt by Dinocrates, his own engineer, the finest architect then alive.

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#### THE WALLS OF BABYLON.

**T**HE works of the cruel, though ingenious and enterprising Semiramis, next command our wonder and admiration. These consisted of the walls erected about Babylon, and the pleasant gardens formed for her own delight. This immense, or rather inconceivable profusion of art and expence, employed 300,000 men for many years successively, so that we need not wonder when we are told by historians, that these walls were 300 or 350 stadia in circumference; (which amount to 22 English miles) fifty cubits high, and so broad that they could afford room for two or three coaches a-breast without any

danger. Though ancient records give us no particular account of the gardens, yet we may reasonably presume, that if so much time and treasure were laid out upon the walls, the gardens must not have remained without their peculiar beauties : Thus 'tis more than probable that the gardens of Semiramis charmed the wondering eye with an unbounded prospect, consisting of regular vistas, agreeable avenues, fine parterres, cool grostes and alcoves, formed for the delicious purposes of love, philosophy, retirement, or the gratification of any other passion, to which great and good minds are subject.

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#### The Tomb of PHAROS.

**W**E shall next take a view of the splendid and sumptuous tomb of Pharo, commonly called the Egyptian Labyrinth. This structure, though designed for the interment of the dead, had nevertheless the pomp of a palace designed for a monarch, who thought he was to live for ever ; since it contained sixteen magnificent apartments, corresponding to the sixteen provinces of Egypt ; and it so struck the fancy of the celebrated Dadalus, that from it he took the model of that renowned labyrinth which he built in Crete, and which has eternized his name, for one of the finest artists in the world.

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#### Of the Pyramids of EGYPT.

**I**F the amazing bulk, the regular form, and the almost inconceivable duration of public or monumental buildings call for surprize and



ment, we have certainly just reasons to give the Pyramids of Egypt a place among the Seven Wonders. These buildings remain almost as strong and beautiful as ever, till this very time. There are three of them; the largest of which was erected by Chemnis, one of the kings of Egypt, as a monument of his power while alive, and a receptacle of his body when dead. It was situated about 16 English miles from Memphis, now known by the name of Grand Cairo, and was about 1440 feet in height, and about 143 feet long, on each side of the square basis. It was built of hard Arabian stones, each of which is about 30 feet long. The building of it is said to have employed 600,000 men for twenty years. Chemnis however was not interred in this lofty monument, but was barbarously torn to pieces in a mutiny of his people. Cephus, his brother, succeeding him, discovered an equal culpable vanity, and erected another, though a less magnificent Pyramid. The third was built by king Mycernis according to some, but according to others by the celebrated Courtesan Rhodope. This structure is rendered still more surprizing, by having placed upon its top a head of black marble, 102 feet round the temples, and about 60 feet from the chin to the crown of the head.

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#### The Tomb of MAUSOLUS.

**T**HE next is that celebrated monument of conjugal Love, known by the name of Mausoleum, and erected by Artemesia, Queen of



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Carlay in the morning, and after she had  
whom she loved, she ordered that, after her death,  
she ordered his body to be burnt, and her  
ashes in a cup of wine, and drank it, that  
might lodge the remains of her husband as  
to her heart as she possibly could. This struc-  
ture she enriched with such a profusion of art  
and expence, that it was justly looked upon as  
one of the greatest wonders of the world, and  
ever since magnificent funeral monuments are  
called mausoleums.

It stood in Halicarnassus, capital of the king-  
dom of Caria, between the king's palace and the  
temple of Venus. It's breadth from N. to S.  
was 63 feet, and in circumference 414, and  
about a 100 feet high. Pyrrhus raised a pyramid  
on the top of it, and placed thereon a marble  
chariot drawn by four horses. The whole was  
admired by all that saw it, except the Philoso-  
pher Anaxagoras, who, at the sight of it, cried,  
"There is a great deal of money changed into  
"Stone."

#### The Colossus of the SUN.

**T**HE sixth of these is justly accounted the  
Colossus of Rhodes, a statue of so prodi-  
gious a bulk, that it could not have been be-  
lieved, had it not been recorded by the best his-  
torians. It was made of brass by one Chares of  
Asia minor, who consumed 12 years in finishing  
it. It was erected over the entry of the harbour  
of the city, with the right-foot on one side,  
and the left on the other. The largest ships

... lowering  
... was so far in height, and  
... members proportionable, so that when it  
... thrown down by an earthquake, after hav-  
... stood 50 years, few men were able to em-  
brace its little finger. When the Saracens, who  
in 684, conquered the island, had broken this  
immense statue to pieces, they are said to have  
loaded above 900 camels with the brass of it.

#### The Image of JUPITER.

**T**HE last most elegant and curious of all  
these works, known by the name of the  
seven wonders, was the incomparable statue of  
Jupiter Olympus, erected by the Elians, a peo-  
ple of Greece, and placed in a magnificent tem-  
ple consecrated to Jupiter. This statue repre-  
sented Jupiter sitting in a chair, with his upper  
part naked, but covered down from the girdle,  
in his right hand holding an eagle, and in his  
left a sceptre. This statue was made by the  
celebrated Phidias, and was 150 cubits high.  
The body is said to have been of brass, and the  
Head of pure gold. Caligula endeavoured to  
get it transported to Rome, but the persons em-  
ployed in that attempt, were frightened from  
their purpose by some unlucky accident.

F E I N I S.





